

Babylonia, where the population was essentially agricultural, the moon-god took precedence of the sun-god and was ^{Thus Osiris, the old corn-god, was afterwar} Indeed reckoned his father.¹ Hence it would be no matter for surprise if, ^d worshipping the crops which furnished them with the means of subsistence, the ancient Egyptians should ^{identify} in later times have identified the spirit of the corn with the moon, ^{which} a false philosophy had taught them to regard as the ultimate cause of the growth of vegetation. In this way we can understand why in their most recent forms the myth and ritual of Osiris, the old god of trees and corn, should bear many traces of efforts made to bring them into a superficial conformity with the new doctrine of his lunar affinity.

pay more attention to the moon than to the sun, regarding it as a source both of good and ill. See J. 15. von Spix und C. F. von Martins, *Incise in Brasilien* (Munich, 1823-1831), i. 379. The natives of Mori, a district of Central Celebes, believe that the rice-spirit Omonga lives in the moon and eats up the rice in the granary if he is not treated with due respect. See A. C. Krtijit, " Eenige ethnografische aaritee-koningen omtrent de Toboengkoe en de Tomori," *Mededceh'ngen 7!an wege hct Nederlandsche Zetidelingenootschap* xlv. (1900) p. 231.

¹ E. A. Budge, *Nebuchadnezzar King of Baby loti on recently-discovered inscriptions of this King* pp. 5 sq. ; A. II. Sayce, *Religion of the Ancient Babylonians*, p. 155 ; M. J. as trow, *Religion of Babylonia and Assyria*, pp. 68 sq.) 75 sq. ; L. W. King, *Babylonian Religion, and Mythology* (London, 1899), pp. 17 sq. The Ahts of Vancouver Island, a tribe of fishers and hunters, view the moon as the husband of the sun and as a more powerful deity than her (G. M. Sproat, *Scenes and Studies of Savage Life*, London, 1868, p. 206).